



INDIAN RECORD

A National Publication for the Indians of Canada

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WINNIPEG, CANADA

MAY-JUNE 1963



Saskatchewan Catholic Indian League officers elected at Lebret April 16 are: (l. to r.) B. Turner (vice-pres.), Mrs. Joan Lavallee (president), Mrs. Jean Bellegarde (treasurer), Edmond Bellegarde (vice-pres.) and Mrs. Noel Poitras (secretary).

7th CONVENTION

Alberta CIL Meets At Hobbema July 25-27

Community development is to be the general theme of the annual convention of the Alberta division of the Catholic Indian League of Canada.

Plans for the convention were discussed at the Alberta provincial executive meeting held at the Crowfoot Indian School (Cluny) on April 15.

Mr. Tom Cardinal, president, Mr. Stanley Redcrow, vice-president, Rev. Father G. M. Latour, OMI, director, and delegates from various locals outlined the topics to be included on the convention agenda:

1) Discussion of important aspects of the philosophy of Adult Education and its application.

2) Possibility of having some adults attend courses at the Coady International Institute. Require-

I.E.A. TO MEET IN REGINA

Mrs. W. S. Clipsham of Regina has taken the responsibility of the local planning of the Indian-Eskimo Association of Canada 4th national conference and annual meeting.

The Conference will take place October 24, 25 and 26 at Saskatchewan House, Regina, Sask.

ments for the courses.

3) Special emphasis on the study of credit unions and the co-operative movement.

4) Youth activities, both spiritual and social will be the topic of a special session.

Speakers on behalf of the Credit Union and co-operative movement will be obtained for the Convention.

To Teach at Sask. U.

Rev. A. Renaud, OMI, director of the Oblate Indian Welfare Commission, left Ottawa June 10 for the College of Education of the University of Saskatchewan in Saskatoon where he will conduct two summer sessions for teachers working among Indians.

These courses are taking place within the Research and Professional Training Program in Indian education presently developing at the University of Saskatchewan.

As associate professor, Father Renaud will head this program, the first one of its kind in Canada.

Catholic Indian League Created in Saskatchewan

by ARTHUR OBEY

On April 16, twenty-six delegates from the reserves of Touchwood, Broadview, Pelly, File Hills and Duck Lake Agencies attended an organizational meeting of the Catholic Indian League (Sask. Division) at Lebret Indian Residential School. The first Congress will be held at Duck Lake, Sask., July 17 and 18.

Rev. Father Bilodeau, OMI, principal of the school, extended the group a warm and hearty welcome. He spoke on the topic: Education of Indian children and problems arising from their integration in public schools. Father Bilodeau brought out forcefully a fundamental principle in education that parents are the first and the most important educators of their children.

"The integration problem is not one concerning the Indian race only," he said. "It is primarily a problem of the white race. The white society is not quite ready yet to accept the Indian. Many failures and drop-outs of Indian children attending a white school, are due to the fact that the teachers are not aware of the problem of adjustment of these students and are not interested in helping them make the proper adjustment; or, they do not know how to go about it.

"Indian children should be treated by teachers, parents and children of the area just as any other minority group is treated. The Indians should be encouraged to retain their identity, culture, religion and philosophy of their own nationality. They should never be singled out or be placed in an embarrassing situation."

In his closing remarks, Father Bilodeau commended the formation of the Catholic Indian League, to serve as a medium through which the Indians can voice their opinions and give strength to their requests to the Indian Department.

Rev. Father A. Allard, OMI, missionary from the Duck Lake Agency, explained the organization of the League and its objectives. He gave several examples of unhealthy integrational problems in Alberta and described the successful Catholic Indian League of Alberta, directed by its founder, Rev. G. M. Latour, OMI.

The group held an enlightening discussion period under the chair-

manship of Rev. A. Carriere, OMI. The topic of the discussion centered on the objectives of the League, its constitution and on economic and social problems of Indian Reserves. Father Carriere said that it was up to Indians to use what facilities they already have and to use them wisely. "The League, if well organized and faithfully followed up, will help you to make of the Reserve a better place to live in," he said.

The election of officers took place after the discussion:

President: Mrs. Joan Lavallee, Piapot Reserve.

Vice-presidents: Mr. Edmund Bellegarde, Little Black Bear Reserve; Mr. Baptiste Turner, Sturgeon Lake; **Secretary:** Mrs. Noel Poitras, Muscowpetung Reserve;

Treasurer: Mrs. Jean Bellegarde, Little Black Bear Reserve.

INDIAN CENTRE OPENS IN TORONTO

TORONTO — After two years of work and planning on the part of many individuals and organizations, the Canadian Indian Centre of Toronto has opened its doors at 603 Church Street, a location very close to the largest concentration of Indians in the city.

The North American Indian Club of Toronto was one of the prime movers of the project, working with several churches, welfare agencies, service clubs, the IODE and the Indian Affairs Branch. About half the budget will come from government grants; the rest from community fund-raising.

A seven-room house has been renovated to contain a large hall, a kitchenette, several offices and a crafts room. The staff consists of an Administrator, Mr. James McGuire, who has had experience in youth and recreation programs in the YMCA, and a Counsellor, Miss Delma Capton, a Six Nations Indian who served as a nurse in British Columbia with the Indian and Northern Health Services.

INDIAN RECORD

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Questions They Ask

— Why do they want to transfer in the first place?

— What would happen if the Indians do not agree to the transfer at all?

— What say will the Indians have in the transfer?

— What would happen to the Indian Reserves? the Treaties? the Indian Rights?

— What will be the fate of the Indian Schools?

— What would happen if the Indians in one province agree to the transfer and the Indians in another province do not agree to the transfer?

— If it's decentralization that is wanted, why not simply grant more autonomy to the Regional Offices?

— What would become of the Department of Indian Affairs? Indian Health Services?

Your Editor would welcome correspondence on any or all of the above topics; the best letters will be published in the INDIAN RECORD. Mail your letter to:

**The Editor, Indian Record, 207 - 276 Main St.,
WINNIPEG 1, Man.**



The Red Cross drive sponsored by the Lions Club of Watson Lake, Y.T., was organized by Rev. Father Yvon Levaque, OMI, to cover the Alaska Highway from Mile 620, Lower Post, B.C., to Mile 642, Upper Liard, Y.T. The campaign was concentrated at Mile 635, Watson Lake, where on April 27th a house-to-house canvas helped the volunteers to contact the majority of the 500 residents.

The Indian girls from the Lower Post Indian Residential School, pictured above, were enthusiastic helpers for their Principal, Father Levaque, and assisted him in making a collection of \$515 for the Canadian Red Cross Society.

Daily Press Creates False Image of Indians

by Kay Cronin, in Oblate News

Once again the Indians of British Columbia have hit the headlines. This time the furore concerned the number of Indian girls who meet their death on Vancouver's Skid Road. The front-page publicity followed the usual pattern. First, a heart-rending story about one particular girl in one of the newspapers. Immediately, all other communications media climbed onto the publicity band-wagon in a rush to promote the latest "Indian problem".

We learned that 23 Indian girls had met their death on Skid Road during the course of a year. We did NOT learn how many other girls met a similar fate. We learned that many citizens were demanding that these Indian girls be sent back home. We did NOT learn what conditions might have been like "back home". We were given the impression that prostitution on Skid Road was an "Indian problem".

We were NOT given the impression that prostitution on Skid Road is, and always has been, one which besets the whole of society and, in this instance, long before the Indian people ever entered into the picture.

In the inevitable rush to beat the deadline, reporters conducted a rapid-fire round-up of statements from leading citizens in the community, many of whom hadn't the faintest understanding of the Indian people or their way of life, yet were eagerly prescribing what was "best for them".

Then, right in the middle of all this publicity, Vancouver was hit with another sensational "problem" story. The homeless Sons of Freedom, some 800 strong, arrived in Vancouver and decided to camp out overnight in Victory Square in the heart of the city's downtown area. This radical Doukhobor sect, with its long history of home-burning, bridge-bombing and public disrobing, was another "natural" for the press. Immediately, the formerly all-important "Indian problem" was dropped like a hot potato and reporters were rushing to telephones to round up another flurry of statements from leading citizens — this time about the Freedomites.

And where did this leave the Indian people and their "problem"? Right back where they have always been — banished to oblivion until the next exposé about their people hits the headlines. For it is a sorry fact that the only time the Indians seem to make the headlines is when they are in trouble — so much so, that in the minds of the general public the word "Indian" has become synonymous with the word "problem".

Granted, it's always the bad news, not the good news, that makes the "best" news in our papers. Murders, rapes and suicides have al-

ways drawn more reader-interest than the Church page. In addition, both society in general and our news media in particular seem most reluctant to treat the Indian people as individuals, constantly referring to "the Indians" as though they were a featureless, gumptionless mass of humanity with no more dignity or brains or sense of purpose than an amoeba.

How is it that newspapers can splash the phrase "Indian Girls on Skid Road" all over their front pages and get away with it? They would never dare do the same about English girls or Dutch girls or Italian girls.

Why? Because, unlike other ethnic groups, the Indian people haven't any effective means of answering back. They haven't the same pressure groups who would immediately storm the newspaper offices and threaten to cancel their subscriptions. They aren't yet skilled in the art of politics so that they could use their vote as a defence weapon. They aren't yet skilled in the art of modern communications so that they could help form public opinion towards a better understanding of their people. They aren't yet skilled in the field of education to the extent where their intellectual elite is sizeable enough to play an influential role in our society.

But never doubt that the Indian people are heading in the right direction. Already there is a whole new group of Indians in Vancouver. They represent the first generation of their people given the opportunity to go right through high school and on to further academic and vocational training. Helped and encouraged by churches, Indian department officials, social agencies and other long-interested, well-qualified groups, they are acquiring the kind of education which will eventually enable them to come to grips with white society on even terms. Furthermore, in spite of so much adverse publicity, in spite of the degrading comments and whispered innuendoes to which they are subjected at those times when an "Indian problem" hits the headlines, these Indian boys and girls are continuing to persevere, all the while shouldering with most laudable dignity the criticisms of an ignorant society.

I would therefore suggest that reporters in the communications media revise their age-old list of routine sources for statements on Indian affairs to include the educated, articulate young Indian who is entering our society. Given a chance to speak, he may well be the one to curb the white man's unfortunate habit of prescribing so readily "what's best" for his people and put the publicity surrounding "Indian problems" into its true perspective.

Teacher, Now Blind, Visits Sandy Bay

My dear Indian friends:

In the one year I have been registered with C.N.I.B., my social activities have been very limited. However, on May 21, I was happy to be able to be at the opening of the new Sandy Bay School. My companion and guide was Mrs. Levreault of Assiniboia H.S. who also had been a former teacher at Sandy Bay. She described the new building, its gala decorations, the children's clothing and took me to shake hands with all our common acquaintances and friends.

The sounds I heard at this glad reunion filled my heart with many nostalgic thoughts. The blessing ceremony was pious and reverent. His Grace Archbishop Flahiff officiated. A group of Oblates, clergymen and Indian Affairs officials had come to enhance the ceremony. The beautiful choirs of Assiniboia High and Sandy Bay schools proved once more what I have always known, that the Indian people are musical by nature. Their performance was perfect, especially in the renditions of "Jerusalem" and of "Our Lady of Fatima".

It was a sublime moment for me when my former pupil Isaac Beaulieu addressed the assembly. He was at ease and most eloquent, in Saulteaux and English, telling the reserve people of the importance

Excerpts from an address given by Mrs. T. G. Courchene on the occasion of the blessing of new classrooms. A former Indian school teacher, she is now almost blind.

of education. His B.A. and M.A. degrees gave him every right to speak as a leader. This young lad who had been at the desk in my senior class spoke with amazing facility and sincerity. His proud parents beamed with joy, certainly must have been rewarded in their co-operation with the school by insisting on attendance, a major problem with day students.

A new school is more than a building; it is a hive of comfort and technical aids available to the most humble who can share in its values and promises. A famous quotation of W. Churchill comes to mind here: "Give us the tools and we will finish the job."

The Indian child is just as gifted and capable as any; he should not be classified as a minority group. It is, however, very important for the Indian student to realize he is the main actor in his education — and that, perhaps more than others, he will have to accept the challenge to work harder and to persevere. He holds in his hands the reputation of his race. If all the children could be saturated with confidence in steady effort the

amazing progress of Indian schools in the last decade could be doubled. God has never used the word segregation in his vocabulary and everyone should have his place in the sun.

Yours is the job to uphold the reputation of your race, mainly in education. It is a preparatory field to other things to better your lives. I was deeply moved remembering my working days in eight Indian schools, residential and day; I have been close to you in your many problems, have seen your progress and I am proud to know many of you fine people. I follow with interest discussions which I listen to as well as radio on Indian affairs.

If our boys are putting you on the map, how about special efforts from the weaker sex too. The women on the reserve are the mothers of your nation. Your job is a hard and painful one. To be good is hard anywhere and for anyone in this world.

Thank you, Fr. Chaput, Sisters, for your delectable lunch; thank you, girls, for serving it so well; thank you, Fr. Robidoux, for permitting me to ride on your chartered bus. It was a nostalgic day in my affliction, and, in memory at least, I remembered blue skies, flowers and the comfort of unity. God keep Sandy Bay!

Therese Goulet Courchaine

Manitoba MLA's Differ on Welfare

Manitoba's Welfare Minister J. B. Carroll April 20 described some of the accomplishments of his department among Indians and Metis, then listened to a New Democrat say that "the treatment of our Indian and Metis friends is still a great problem."

The debate came as the Manitoba legislature began considering welfare department estimates.

Mr. Carroll described the native community development program at Norway House as representative of the accomplishments of the program across the province.

Since the program's inception in 1959 the Indians and Metis at Norway House have established their own consumers' and fishermen's co-operatives, sponsored six adult education classes and formed a recreation club, and the program has interested individuals and groups in the community in a bakery, a cattle raising project and a fish box factory.

CCF Criticism

The main criticism of the program came from New Democratic Party Leader Russell Paulley. He said press reports, some in Toronto, of ill-treatment of Indians and Metis in the north late last fall were "blown up" beyond what was eventually revealed to be the true picture.

But, nevertheless, a great problem existed. "Our efforts so far have been more concerned with handouts than with looking at the basic problem, the provision of help on a self-help basis."

He said young Indian and Metis men and women were trained in Winnipeg trade and technical schools and then jobs found for them in the city. But whenever there was a cut-back in staff "they are the very first let out."

Rather, he said, such trained persons should be directed back to where they came from, "to use their talents there, aided if necessary by the government." The government could, for example, help establish factories at Indian and Metis communities.

Separate School For Watson Lake

WATSON LAKE, Yukon — By a close vote of four to three, the Yukon Territorial Council accepted a petition from the Roman Catholics of Watson Lake asking for the establishment of a separate school according to the terms of the agreements and regulations which were approved last year.

This new three-room school with gymnasium will be attended by Indian students from Upper Liard. Fr. Studer, OMI, Ste-Anne's parish priest, is looking for Sisters to administer the school which will open its doors next fall.



On Sunday evening, April 21, the Assiniboia Residential High School for Indians honored two of its students who won first and third places in the 50-mile walkathon sponsored by radio station CKSB, St. Boniface. The two winners are shown above with the school's principal, Rev. Omer Robidoux, OMI; they are, sitting, from left, Carlson Flett (1st, 11 hrs., 40 min.) and Donald Hill (3rd, 12 hrs., 46 min.). Standing are Dennis Hill, Marcel Flett, Paul Hart and Peter Mikish, who also participated in the race. (Napoleon Studio)

Sioux Grey Nun Story Published



Sister Ione, OSB

True to her purpose, Sister Ione portrays the intimate Sioux life at its possible best, true to its racial customs, beliefs and traditions. It was this family life that cradled a sound religious vocation in the new-found faith of Anpao in the Catholic Church.

Woven into the story are the missionary efforts of the Oblates of Mary Immaculate, who came from France to the vast stretches of western Canada. One of their number — Bishop Vital Grandin, is being beatified.

Finally, there is the story of the labors of the Grey Nuns and their specialty, God's poor, the ill and the aged.

The First Sioux Nun by Sister Mary Ione Hilger, OSB, \$3.50, 176 pages, released May 8, 1963, by The Bruce Publishing Company, 400 North Broadway, Milwaukee 1, Wisconsin.

* * *

Review Praises Skillful Tale

A major addition to the growing literature on the Indian Nation in the Great Northwest is Sister M. Ione's "The First Sioux Nun".

The Ironheart band of the Santee was a remnant of a once great Sioux nation pursued "across the plains to the point of exhaustion and starvation."

The story opens with Swift Eagle's family and a few Ironheart relatives on their way from Butte on the Niobrara River (Nebraska) to Lookout Mountain on the Sheyenne near Devil's Lake (North Dakota).

In birch bark canoes the four families paddle north on the James River through territory of the hostile Chippewa Saulteux.

Answering an apparent call of destiny, Swift Eagle and family eventually reach St. Boniface on the Red River, where his children receive Baptism in 1860.

Son of an Ironheart chief, Swift Eagle (also named Giiciya) travels continually in a vain effort to prevent a Sioux uprising against the white man's injustice. He dies with a bullet in his back during a peace mission.

Lay Helper

The widowed mother returns to St. Boniface where the famous daughters of Blessed Mother D'Youville, the Grey Nuns, welcome her and care for her children.

In 1874 Little Dawn, renamed Josephine at Baptism, becomes a lay helper to the nuns. She enters their novitiate in 1885 and becomes the first professed Indian Grey Nun in 1887.

Seven years later she dies of

Cadets Inspection at Duck Lake

by MRS. B. G. BROWN

DUCK LAKE, Sask. — Annual inspection of the 2451 St. Michael Indian Cadet Corps was held May 6, sponsored by the Duck Lake Board of Trade.

A banquet was served; the guests were Rev. A. Duhaime, OMI, principal of the residential school; chief instructor Captain A. Allard, OMI; inspecting officers Captain Stoppa; St/Sgt. Epps (ACI); St/Sgt. Cooks (ACI); Corporal J. Waterman, RCMP, (Rosthern); Mr. and Mrs. J. Milward (Agency Superintendent); Mr. and Mrs. Dave Thomas; Mr. and Mrs. B. G. Brown; Cdt/Lt. Leonard Ermine; the Revs. G. Gauthier, OMI, D. Dubuc, OMI, and F. Gamache, OMI; Mr. Peter Koett; constable and Mrs. Mike Dick; president of the Legion Mrs. Alain Dumont and Mr. C. J. Lanovaz; Rev. G. Pouliot, PP; Mr. and Mrs. Ken Seesequasis; Mr. and Mrs. Alex Greyeyes; Miss Jacqueline Pelletier; Miss Ida Crowe and the 18 Cadets; Mayor and Mrs. L. J. Doucette.

Captain Stoppa accompanied Corp. J. Waterman, Mr. C. J. Lanovaz and Cdt/Lt. Leonard Ermine, Corps C.O. for the General Salute and the March Past. The Cadets marched past 300 spectators. Inspection was followed by a survival demonstration by Cadets T. Watson, J. Scott and Cdt/Lt. L. Ermine; drills by Cdt/Sgt. Eli Whiteford; P. T. by Cdt/Sgt. George Arcand; First Aid by Cdt. O. McLeod and Albert John.

Credit goes to Cdt/Lt. Leonard Ermine, assistant instructor, for his

tuberculosis, ending a 20-year period of service to the Church and to her people.

Skillful Tale

Sister Ione skillfully weaves into this simple story the Indian and territorial history and the growing Catholic life in the Northwest during the late nineteenth century.

She came upon the story in 1944 at a Sioux Indian Congress in North Dakota. An eager group related the story of their nun, Sister Nebraska.

Her narrative exhibits her respect for the dignity and nobility of the Indian character and her indignation at his humiliation and brutalization by greedy white traders and settlers.

Swift Eagle personifies the pagan Indian in all his nobility; his daughter Josephine is the Indian at his best, raised through the Church's saving waters to full Christian citizenship.

This is absorbing and rewarding reading.

(Patrick J. Whelan, in Times Review, La Crosse, Wis.)

efforts in organizing a successful inspection.

Awards

Certificate, medals and pins presented to the Corps and to individual Cadets:

CDT/LT. LEONARD ERMINE: two Silver Medals — Strathcona Trust Rifle Competition: Senior Cadet competitors and Junior Cadet competitors); and a Certificate of Cadet Leader Instructor;

Proficiency pins were presented to Cdt/Sgt. Geo. Arcand, Cdt. Oliver McLeod, Cdt. John Scott and Cdt/L. Cpl. David Sanderson.

Cdt/Sgt. Eli Whiteford was presented the Duck Lake trophy by Secretary Mr. C. J. Lanovaz for the best cadet.

Summer Training

Cdt/Lt. Leonard Ermine is going to Vernon, B.C., 7-week summer training camp to obtain a Grade A certificate with Cadets McLeod, Keenatch, Gamble, Nanikasum and Watson, for Cadet Leader Courses.

Cdts. Whiteford, Albert, Sand and Spence are going to Clear Lake, Man., for two weeks training.

Miss Jean Cuthand Centre Director

Miss Jean Cuthand of Prince Albert, Sask., has been appointed executive director of the Indian Metis Friendship Centre in Winnipeg, it was announced May 12 at the board of directors meeting.

Miss Cuthand was born on the Little Pine Reserve near Paynton, Sask.; she attended public school and Bedford Road Collegiate in Saskatoon. She then took nurses' training at the Holy Family Hospital in Prince Albert and graduated as a registered nurse in 1954.

She joined the Indian and Northern Health Services and was employed by the Indian Hospital at Fort Qu'Appelle, Sask. She was Public Health Nurse, covering five Indian reservations in the Prince Albert area.

When the Indian and Metis Service Council was organized in P.A. she was appointed secretary, also serving on the social and recreation committee.

In 1961 she was on staff at the King Edward VII Memorial Hospital in Bermuda for one year. In 1962, she returned to P.A. at Victoria Union Hospital. She is on the board of directors of the Indian-Eskimo Association.

Her interests have been with her own people and in her nursing experience she has become more familiar with the problems confronting the Indian people on the reserves and in urban communities.

School Attendance Problem Overcome

The problem of poor attendance at Indian schools was being solved because of a change in attitude on the part of parents, R. M. Connelly, regional supervisor of federal Indian schools in Saskatchewan, said according to a recent report.

He described how absenteeism in past years had reduced attendance records to 70 per cent or so, and how school children could not be promoted at the end of the school year because they had been away from school for too many days. The end result, he said, was often that they would reach age 16 while still in a junior grade, and, feeling conspicuous, would drop out.

Mr. Connelly cited an instance where attendance at one school a few years ago averaged 70 per cent. Last week, the same school reported that attendance had been 98 per cent this fall.

A second factor which was im-

proving the chances of Indian children in becoming educated, he said, was an earlier start. The Indian Act did not require children to be registered at school till age seven, but today parents were voluntarily sending their children to school at age six.

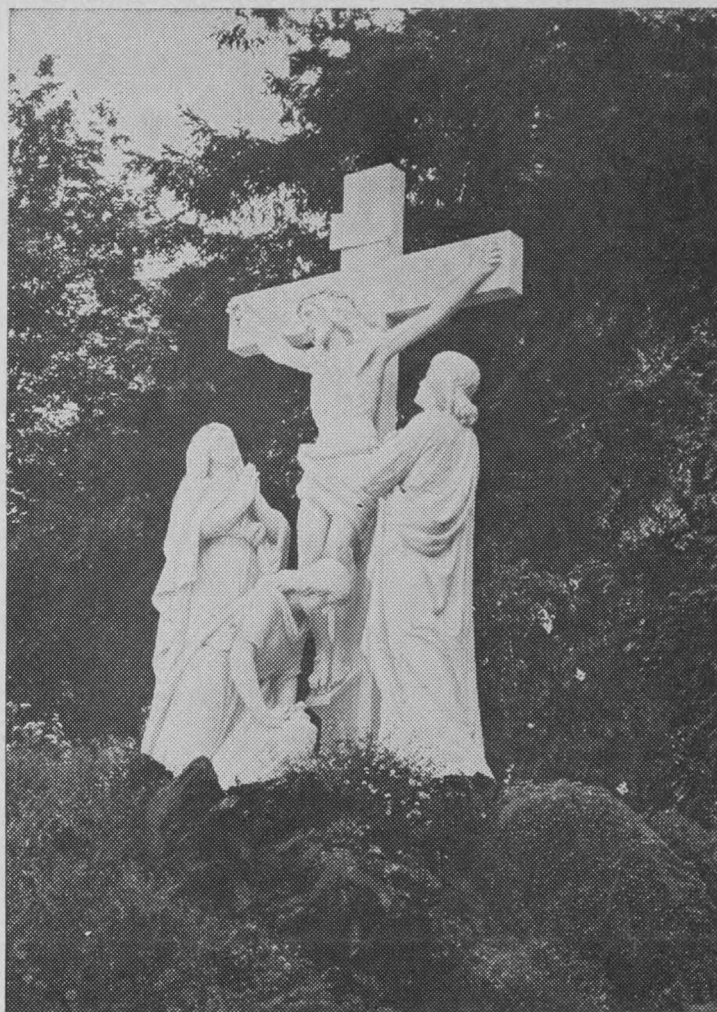
In fact, he said, a demand for Indian kindergartens had appeared, and the Indian Affairs Department was already operating a kindergarten in one community.

In the past, Mr. Connelly said children often stayed in Grade One for two years merely because they did not know how to speak English. Starting at age seven, they would not reach Grade Two until they were nine. This retardation would mean that they reached the age at which they found it embarrassing to be still in school long before their education was complete.

Indian parents, he said, were now putting pressure on their children to learn English, and especially to speak it in the school environment. They did this because of an increasing sense of the importance of a knowledge of the language.

He said this did not mean the parents wanted to drop the Indian languages or culture. They wanted the children to retain their language and to perpetuate their own culture, but at the same time to learn English and further their education.

CRUCIFIXION ON MARTYRS' SITE



This marble Crucifixion scene, perched atop a small knoll of shrubbery and framed by evergreen trees, is located near the Shrine of Our Lady of Martyrs, Auriesville, N.Y. Now a national shrine of the Jesuit martyrs of North America, the site of the Crucifixion scene is a former Mohawk Indian village where St. Isaac Jogues and his companions were martyred.

(NC Photos)

A Trip to Ottawa

Last July Gabriel John George, of Albany, Ontario (James Bay Vicariate), accompanied Grey Nuns to Ottawa. The trip began with a three-day boat ride from Albany to Moosonee, then 26 hours by train to the nation's capital. His teacher at Albany, Sr. Françoise-Rachel, S.G.M., sends us George's narrative which reads in part:

"I just could not believe my my eyes, so many tall buildings, the crowds of people, the hot, humid weather! . . . I spent a few days with the Seguin family at their summer cottage, on the Ottawa river; the children were disappointed with me as they expected to see an Indian in costume and feathers . . .

"On the first of August I started to work on a farm; I had to get up at six in the morning to help my boss milk the cows . . . after breakfast we went to the fields for threshing . . . My most exciting day was when we went shopping and visited the Ottawa Exhibition; I rode the merry-go-round, the Ferris wheel; another day I saw a cheese factory and a printing shop.

"Among my souvenirs are the Parliament buildings, the huge piles of logs at Eddy's mill, the lovely countryside, Freiman's departmental store, escalators and the lovely chapel at the Grey Nuns' mother house.

" . . . I acquired knowledge and experience during that trip and even learned quite a bit of French. I wish to thank the mission director, Fr. J. B. Gagnon, O.M.I., for arranging this great holiday for me. I will do my utmost to live up to our class motto: Know more to serve better."

Indian Children Score In Artistic Projects

Kuper Island, B.C. (CCC) — Indian children have long been renowned for their artistic talent. Among recent evidences of this are the unique murals which now adorn the walls of the school dining room here.

The wall-to-wall murals, based on a theme of their own choice — "Cowboys and Indians" — were drawn and painted free-hand style by the students. The results are so effective that photographs were taken and forwarded to Hon. Ellen Fairclough, then Minister of Citizenship and Immigration.

Another cultural development here has been the formation of a fife and drum band under the direction of Brother Thomas Furlong, O.M.I. The 42-piece band won top honors at the Cowichan musical festival held in Duncan, in the audience, appointing band

member Elmer James, 14, to conduct the group for their cup-winning performance.

What Was Wampum?

A term widely used to describe various Indian beads, particularly of shell. At the time of European contact, cylindrical disks chiselled from clam or oyster shells were widely used on the New England coast by Indians of many tribes. Strung on thongs they served as neck pendants, arm bands, and other ornaments. Sometimes they were fashioned into a belt, consisting of parallel strings, sewn together at intervals, thus making a solid mat of these shell disks.

The arrangement of different coloured shells made it possible to have simple designs embroidered into these belts. At the conclusion of a peace treaty or of some similarly important undertaking,

it was customary to exchange one or more wampum belts, the designs serving as a reminder of the transaction.

Other types of shell beads comprised flat disks; still others were long, thin cylinders, depending upon the manner in which it was fabricated. The term "wampum" was commonly applied by the early settlers to all types of shell bead. Because of its value in the eyes of the Indians, wampum was frequently exchanged, although it never had a true currency value.

(Encyclopedia Canadiana)

The Homemakers' club on the Sarcee Reserve has awarded a \$100 scholarship to the three best Grade 9 pupils.

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What is Wrong with Indian Reserves?

by Rev. James Mulvihill, OMI
IN OBLATE NEWS

Canadians, if they are not pre-occupied with elections, watch with a warm feeling and a slight sense of jealousy when their neighbors of Scottish descent "pipe in the haggis" on St. Andrew's Day. They have the same feeling when those of Irish ancestry wear the Shamrock on the seventeenth with their parades and folk dances. Most ethnic groups in Canada have their "day in the sun" with national celebrations and nostalgic speeches. For the remainder of the year they blend into the natural background of the Canadian way of life.

Can we hope that in the near future people of Indian ancestry will follow the same pattern? Will they just have "Indian Day" celebrations once or twice a year when they sing their folk songs, enjoy their ceremonial dances and for the remainder of the time show the same Canadian family likeness keeping their thoughts of pride for the contributions that they have made to Canadian culture when they lived on the historic reserves?

We hope that it will happen soon and I think that most of the Indian people would wish to have it this way. There will be some Indians, some anthropologists and some historians who will want to preserve the Indian culture in its entirety. This is not a realistic attitude. The Indian people as a whole cannot enjoy the Canadian standard of living while they remain on reserves. Individual Indians can, but not the great mass of the native people.

It is difficult to find any realistic attitude toward the Indian people today because the public and the press rely mostly on second-hand information, distorted and full of half truths. Few members of the "dominant" culture have lived for any time on an Indian reserve and are at a disadvantage in understanding the problems and getting to the ultimate cause of the trouble.

If some misfortune visits an Indian or a group of Indians and it is newsworthy, then all the forces of publicity are turned loose and it is kept before the public until every shred of wonderment is wrung from it.

This happened lately in the death of an Indian girl on 'Skid Road' in Vancouver and also in the story of the hunger and want of the Indian bands in northern Manitoba. Most people are kind and help of some sort will be given. In the 'Skid Road' mishap the public is now backing a social center for Indians. In the starvation emergency, food and clothing was airlifted to the North.

This is noble work but it is help only for isolated occurrences and

it gives a false sense of public kindness which does not reach the heart of the problem. It is similar to covering up a malignant sore with salve; it produces a slight comfort and hides the real source of trouble for a while. The real source of trouble for the Indian people is the reserve living and all the particular headlines have their root in this obsolete way of life.

When reserves were given to the Indian people we had very different conditions in Canada from those which exist today. I am not going to judge the wisdom or morality of the ones who entered into these treaties and agreements because we do not know what they had in mind and certainly they could not have foreseen all the changes that would take place in Canada during the past one hundred years.

However I do blame the ones on both sides of the fence who can modify the present status

and will not give in to progress and the changing conditions of this age.

Consider the first "white" settlers in the western provinces who pre-empted small holdings; now all we can find are the broken foundations and windbreaks of these small homesteads that could not support a family in the present day economy. The small farms were amalgamated into larger tracts and many families had to leave the country. They had to bow to the changing conditions which they could not foresee at the time of settlement.

There is much speculation in political circles that the basis of Confederation will have to undergo some modification because the Fathers of Confederation could not foresee all future possibilities in the year 1867. If other systems admit of change, why not the system of reserve living?

There is no question in my mind

of any compulsion being used to bring about an improvement but rather that discussions and study group meetings should be held with Indian bands to explore their views and give thought to their suggestions. This subject is a very delicate one to broach to an Indian gathering, as one of our senators found out a few weeks ago.

It is touchy because the Indians consider that the reserve is the last bastion of protection from the greed and exploitation of the "whites". They have a legal right to this mode of living. The reserve is their home and it will be protected by them to the last ditch and rightly so IF there is no better home to be had elsewhere and a better way of life that they could accept with dignity.

I do not believe that the gradual abolishment of the reserves will bring any rapid improvement in their lives; in fact, we cannot be certain that it would not be a backward step, but in spite of this possibility, there are some conditions inherent in reserve living that are harmful and I believe that they greatly outweigh the few advantages. We should be familiar with these harmful conditions before we form any judgment or present any argument to the Indian people suggesting a change.

What is wrong with the reserves? Here are a few of the drawbacks:

1. The reserves were the fruit of the nineteenth century and were produced in the framework of that period and have not radically changed or progressed with the rapid advances of the rest of Canada.
2. The reserve insulates the Indian against the necessity of adjusting to the changing conditions of this atomic age. He loses touch and communication with other Canadians, even if he has T.V., radio and periodicals in his home.
3. There are economic conditions on most reserves which make it impossible to support the present population and it will get worse as the population increases.
4. The reserves produce a type of child training that defeats any later attempts of the adult to adjust to Canadian living. The family is called "the cradle of the personality" and it is in the family that the norms, patterns of behaviour, values and attitudes to society are formed for the later years. They will persist in later years for the child gets his outlook more from his parents and close companions than he does from school or control authority such as police or guidance officers. The child's

(Continued on p. 7)



Dressed in traditional Sioux Indian costumes, two little boys huddle with Father Lawrence E. Edwards, S.J., superior of Holy Rosary Mission, Pine Ridge, S.D., during the mission's 75th anniversary jubilee. Founded by Chief Red Cloud, who pressed the federal government to allow the Jesuit Fathers to open the mission, it has become the nation's largest private boarding school for Indian children. (NC Photos)

INDIAN RESERVES . . .

(from page 6)

training is too permissive for the white society that he will meet later on in life off the reserve.

In addition the problems of the parents are perpetuated and magnified in the lives of their children. The traditions of mistreatment by the "whites" are emphasized and passed on if not by word of mouth at least by shrugs. The real or imaginary slights and insults suffered by any minority group grow with the telling and the experience of the parents. The Indian child is torn between the teachings of the home and what he sees when he visits the town or store or school.

This feeling of discomfort lasts through childhood and, since he never questions the objectivity of the teaching of his parents, a general repugnance for white society grows from childhood frustrations and disappointments. This affects his whole life pattern. He can see the difference in his way of living and that of the great majority of Canadians.

A person derives the image of himself from what others judge him to be. He has only to hear the cruel remarks of thoughtless juvenile "whites" to give him an inferiority complex or a deep feeling of resentment for the image that he projects to society off the reserve.

I could enumerate many more disadvantages of reserve living but I think that the saddest aspect of all is that it sends its members out into society with a feeling of impending failure because of low job qualifications, distinguishable speech mannerisms and a stereotyped image to overcome because society is so ignorant of the true character of the Indian people.

How can a start be made to correct some of these shortcomings? I think that the first step would be to transfer the obligation of looking after the Indian people from the Federal government to the Provincial governments.

There have been some transfers made already in the educational and welfare fields but a complete transfer of ALL obligations should be made to the provinces. If this was done then we would have nine or ten small problems to be treated separately by the best brains of each province instead of one large cumbersome one to be solved in Ottawa, far from the scene of action.

There are almost as many difficulties to solve as there are reserves. The reserves close to the city and those in the far north cannot be helped by the same means or integrated with the same speed. Some partly integrated reserves will have a simple solution but

several generations of work will be needed for the more isolated ones.

If the provinces take over there will be closer to home interest and an attitude of a family affair to settle. I feel certain that the provinces will vie with each other to give the Indians very good treatment because they are a minority group and as such they will pull at the heart-strings of the body politic. Their treatment will have a greater impact on provincial politics than it could at the distant federal level.

The federal government will have to guarantee the treaty rights and all other rights accorded by the "Indian Act" to the Indians until at least a mutual agreement between the representatives of the Indian people and provincial parliaments change any clause in the present law. We know that proposed changes in this law are before parliament now but we do not know how far reaching they are and if they will improve conditions on the reserves.

A provincial take-over could improve another serious drawback of reserve living. The over-protective role of the Indian Superintendent would be scattered to the different provincial departments of education, welfare, public works, etc. This would be a more impersonal relationship to replace the present "protective father and simple child" attitude of the present rule.

This relationship has been blamed for mollycoddling, abuse of public funds and lack of Indian leadership. This lack of Indian leadership is rooted in the over-protectiveness of reserve living.

Any attempts at improving conditions on the reserves are doomed to failure as long as the attitude of the Indian remains resentful to outside help. It will take a drastic step to change this attitude, something that will really jolt the Indian leader into effective action. Everyone seems to be afraid to criticize the Indian way of life (reserve living) for one or another reason depending on their position and knowledge.

It might be a feeling of guilt for past treatment, ignorance of the basic problem, fear of the political consequence, fear of an attack from do-gooders, fear of economic consequences, fear of criticizing minority groups, fear of hurting the feelings of the Indian people. This fear and hesitation should stop for a new and different approach to the problem must be undertaken immediately.

Statistics show that in twenty-five years, with the present birth rate, the Indian population will have doubled. Now is the time to take the first drastic step in a solution and not wait for a worsening

(Concluded on p. 9, col. 4)

First Crowfoot Guide Troop



Above, surrounded by troop members, Mrs. MacKenzie gives instructions to the Bluebird Patrol: l. to r., Patrol Members are: Christine Cat Face, Lorna Red Gun, Cecilia Crow Chief, Linda Scalp Lock, Marlene Calf.

AT AN AFTERNOON RECEPTION, May 16, in the Holy Trinity parish, the first troop of guides in the history of the Crowfoot Indian Residential School, located on the Blackfoot Reserve, Cluny, Alta., was officially inaugurated.

The ceremony was preceded by high Mass and a Communion breakfast. A large number of parishioners were on hand for the occasion. Indian Health Services' public health nurse, Mrs. Helen

MacKenzie, is troop captain, assisted by Anne Train, teacher at Crowfoot school, and Mrs. Mary Park, from Gleichen.

This realization is due to the efforts of Indian Health Services' Public Health Nurse Mrs. Helena MacKenzie (née MacKenzie), Troop Captain, assisted, as Lieutenants, by Miss Anne Train, teacher at Crowfoot School and Mrs. Mary Park from Gleichen.

Crees Star in College Hockey

ANTIGONISH, N.S. (CCC) — When St. Francis Xavier University competed recently at Kingston, Ont., in the first Canadian inter-collegiate hockey playoffs, the unofficial leader of the St. F. X. team was a full-blooded Cree Indian from the Prairies.

About 10 per cent of all Indians attending universities in Canada are enrolled at St. F. X., and this one is outstanding. His name is Anderson Joseph Pete, 19, from Paynton, Sask., and he was educated at St. Paul's high school, Lebret, Sask.

His unofficial name is 'the Chief' and playing a rugged defensive position is just one of his accomplishments. He was a member of the St. F. X. soccer team, which won the Maritime intercollegiate title, and he is an outstanding student majoring in history. His ambition is to write a history of his people, the Crees.

His name is giving some trouble and appears alternately in the press as Andy Pete, Pete Anderson and occasionally correctly. He accepts the designation 'Chief' while claiming no right to the title.

If his present determination, drive and ambition continue, he

may well emerge as a chief in another sense — Chief Historian of the Cree Indian Nation, according to some of his professors.

Scholar Translates New Testament

WINNER, S.D. — An 86-year-old American Indian with a knowledge of scriptural Greek is completing a year-and-a-half task of translating the New Testament into four Sioux dialects.

George Fire Cloud, a retired minister, is doing the translation for the Dakota Presbyterian Church. The four editions are to be distributed to Indian parishes throughout the upper Midwest.

Fire Cloud, a member of the Yankton Sioux, is writing the Bible in his own dialect as well as the Santee, Ojibwa and Assiniboin Sioux tongues.

Fire Cloud was born at Savoy, Mont., and later lived at Fort Totten, N.D. He attended high school at Santee, Nebr. Presbyterian College at Wooster, O., and the Goodwill Mission in South Dakota.

INTEGRATION OR INTER-SOCIATION

One of the great difficulties in talking about the "integration" of the Indian people into the larger Canadian society is that different people derive a different meaning and connotation from the very word "integration".

The meaning the Indian people derive is that of "assimilation", that is: the abolition of all Indian schools, the doing away of all Indian Reserves, the extinguishing of Indian culture, and the abrogation of Treaties and Treaty rights. The Indian people, when fully "integrated" or "assimilated" will then have finally vanished.

Because they get this connotation, they have shown great reluctance to accept the idea, and have repeatedly asked, quite unsuccessfully, for a "slowing down" or "go slow" policy regarding "integration."

Slow Down

They've constantly asked for a "slow down in integration", partly because they do not want to vanish, and mostly because they do not know what "integration" entails. Another major factor is that they do not feel they are at an equal level educationally or economically with the White society into which they are being exhorted to take their "rightful place." They also feel unwelcome and not accepted into this society.

Since the words "integration" and "assimilation" are not only confusing the Indian people but are also causing distrust for the motives behind "integration" these words should be rooted out of the vocabulary in talking about this so-called "Indian problem".

Integration, as it is used in describing the social process of intermingling of races, was probably given its present connotation by the integration battle of the Negro in the United States. Integration in this sense and connotation, however, implies segregation and segregation, in turn, implies force. While the Negro in some parts of the U.S. may be forced to live in ghettos and segregated communities by the White majority, this is not so for the Indian people in Canada.

Own Choice

The Indian people choose and want to live in association with other Indian people. To say they are segregated because of this desire on their own part is simply not valid. Choosing and wanting to live among one's own people may be separation but it is not segregation. Being forced against one's will to live among one's own people by a powerful majority using various and devious means is segregation. No one forces the Indians to live on the Reserves.

They live there because they choose to live there. They are free to leave, or return, at any time they so desire.

The Indian people are not completely dissociated and cut off from contact with the White population. The Indian people do associate with or intermix, or intermingle, or INTER-SOCIATE with the White population both on and off the Reserves to some degree now. In some areas there is a great degree of intermingling, in other areas it is not so great. In more isolated areas it is a rare occurrence, of course.

This inter-sociation takes place in many forms. In business the Indian, through sheer necessity, deals with White businessmen both on and off the Reserves. This is inter-sociation. In sports, Indian and White people are frequently intermingling on and off the Reserves. This is inter-sociation. Social activities — dances, meetings, concerts, etc. — finds Indian and White people intermingling on and off the Reserves. These are inter-social activities.

Indians are not barred from worship in White churches, nor Whites barred from worship in Indian churches. This is inter-social worship. There are no laws prohibiting Indians from riding on public vehicles. Nor are there "Indian" and "White" washrooms and drinking fountains in public buildings. There definitely is intermingling, or inter-sociation, between the White and Indian population in Canada.

Forced Segregation

Because "integration" implies rigid segregation — complete dissociation and lack of contact — of the Indian people from the White population in Canada and this is not so; and because "segregation" implies forcing the Indian to live on the Reserves against his wishes and this is not so: let us then talk of inter-sociation which will not imply segregation but will have a connotation all its own, that is the intermingling, associating and mixing of Indian and White people both on and off the Reserves.

The Indian people in Canada are particularly worried about the aspect of inter-sociation as it applies to schools. According to Treaties they have a legal right to schools on the Reserves. The present practice of "integration" in education means the abolishing,

or doing away, with all the Indian schools on the Reserves. It seems the majority of Indians oppose this.

If it is the mixing of Indian and White children in classrooms that is so vitally important and necessary, the Indians wonder why the movement is all one way — away from the Reserves. Could not this mixing, or inter-sociation, take place as well were the White children to attend the schools on the Reserves? — even High Schools in the larger Reserves where the school population warrants a High School?

Reserves Abolished

The Indians strongly suspect the next logical step, once the schools have been abolished, is the abolishing of the Reserves. That the majority of Indians strongly oppose this, there is no doubt.

The Indians would rather see their Reserves maintained as part of their ancestral heritage, as indeed they were guaranteed by the Treaties. There is coming into existence today among the Indian people another idea — a desire to have their Reserves developed so they will become thriving and vital communities with various large or small industries and other job opportunities. This movement is gaining momentum, and as the momentum grows it is hoped their desires will not be thwarted from within or without!

If there is doubt as to the majority wishes of the Indian people on these matters of schools and Reserves, let there be an objective and impartial study on the desires, as well as the legal rights, of the Indian people on these two important and vital matters. Let this study also review and compare the relative merits, that is the successes and failures, of the Indian School system with the "Integrated" schools.

When the Indians feel their Reserves have reached a stage of comparative educational and economic equality with the larger Canadian society, and with their surrounding local communities in particular, the inter-sociation of White and Indian people will increase in frequency. Presently the Indians feel they are at too great a disadvantage to "integrate" fully with the White people, and especially they do not want to lose or give up every last vestige of their cultural heritage.

Instead this culture must be the

base, the foundation upon which to build the Indians' future. We must not do away with the Indian culture as his heart and soul is at the root. If the Indians' culture is extinguished and his ancestral land taken away, he will become a rootless vagabond, truly a stranger in his own land!

Taking away the Indians' land would be destruction, and we must create, not destroy! We must build, not tear down! We must build up the Reserves to be productive communities according to the Indians' own hopes and desires. We must create the Indians' new place in the larger Canadian society according to his own wants and needs.

However, if it is the actual desire of the White people, through the Government and government officials, to do away with Indian schools and Indian Reserves, then the Indian people at least deserve to be told plainly and frankly that this is so, in order to be prepared for this eventuality.

Legal and Moral

If the Government is to extricate itself of its Treaty obligations it must be remembered the Indian people, being the other party to the Treaties, have a legal and moral right to have their voice heard in the doing away of these Treaties. The abrogation of the Treaties must be done in a legal, honorable and ethical manner with the full consultation, knowledge and consent of the Indian people with whom these Treaties exist.

But if it is only the intermingling, closer association between the Indian and White people that is desired, and the Indian people have no great opposition to this, let us no longer speak of "integration" or "assimilation" as these words imply the doing away with all Indian schools, Indian Reserves, the extinguishing of Indian culture, and the abrogation of the Treaties. Unless, as stated before, this is the real meaning and connotation behind the word "integration".

Let us use instead the words, "inter-social, inter-sociate, inter-sociation" which imply the maintenance and continuance of developed and progressive Indian communities, and the intermingling and close association of Indian and White people both on and away from these communities.

It is considerably easier to allow everyone a larger slice out of a bigger cake than to gain anything by discussing the division of a smaller cake.

Benj. F. Fairless



LONGLAC, Ont., HOCKEY TEAM members are proud of their uniforms paid through the \$4 monthly contribution of a group of local Indians. Kneeling — Hawkin Wesley, Russell A. Waboose, Dominic Chapais, Harold Labelle, Morris Waboose, Howard Chapais and Mitchell Finlayson; standing — former chief Joseph Bananish, Garry Fisher, Morrow Wesley, Marcel Bananish, Gene Fisher, Ronald Abraham, Eddie Wesley, Philip Toweco, Bruce Lagarde, Victor Chapais, Sydney Abraham, present chief James Abraham and Arthur Chapais.

(Photo courtesy Kenneth McCron)

Northern Ice Squad Marvels at TV

Although partial to neither team, most enthusiastic supporters at North Peace Hockey League play-off contest between High Prairie and Peace River were junior hockey players from Assumption, Alberta, March 16.

The team was in Peace River for an engagement with the local midget squad, but stayed for the hockey game — and for their first glimpse of television.

Principal of the Assumption Residential school, Father G. Montmigny, OMI, who accompanied the team to Peace River, said TV was the highlight of the trip.

"Most of these boys have never seen a town as large as Peace River

before," Father Montmigny said, "and television was out of this world for them."

The northern midgets saw stars of Canada's senior hockey league, the NHL in action from Toronto via the television, then topped their brief stay in Peace River by taking in the local playoff contest.

Father Montmigny said the Assumption Indian school was started only 12 years ago for members of the Slave Band Indian reservation. All members of the hockey team are treaty Indians.

"Up there, we usually don't get a chance to play outside teams," he noted, adding the Peace River game which they won 8-3 was the first actual encounter for the team.

Also accompanying the Assumption team was Roy Gosselin, sports director for the Indian school.

Dancers to Seattle

The popular dancing troupe from St. Paul's Indian Day School, North Vancouver, staged two performances at the Oblate parish of St. Benedict's in Seattle, Washington, April 19 and 20. The troupe travelled by chartered bus and was accompanied by their orchestra — Dan George and his musicians from the Burrard Reserve — and their pastor, Father Ronald Blacquiére, OMI.

During recent months Father Blacquiére and various members of the troupe have been making regular TV appearances in Vancouver.

Their latest invitation has been a request to stage the opening night show, June 7, at Kitsilano Show Boat — Vancouver's popular outdoor variety show theatre — with Father Blacquiére acting as Master of Ceremonies for the first performance.

War Canoes Blessed

Two new Indian war canoes — "St. Theresa No. 2" and "The Squamish Chieftain" — were blessed by Father Ronald Blacquiére, OMI, pastor of St. Paul's Mission, North Vancouver, during impressive ceremonies held at the reserve on Easter Sunday.

Following the ceremony the two new canoes were entered in an exhibition race with the St. Theresa No. 1 from the Burrard reserve. The race was won by the new St. Theresa No. 2 whose crew club manager is Louis Miranda, long-time sacristan at St. Paul's Church on the Mission reserve.

Crew members and helpers were entertained at a banquet held in the Council Hall that evening.

Ojibways Honor Coady Officials

ANTIGONISH, N.S. (CCC) — In an informal ceremony at the Coady International Institute here recently, Msgr. F. J. Smyth, director, and J. Frank Glasgow, assistant, were formally inducted into the Ojibway tribe.

The presentation was made by Rev. Daniel M. Hannin, SJ, long-time missionary to the Ojibway Indians in Ontario. Father Hannin was deputized by chief William Measwasige of the Serpent River band of the Ojibways to present scrolls and addresses to the two Coady officials.

The decorated scrolls state that Msgr. Smyth and Mr. Glasgow were being given the status of honorary chiefs in recognition of "their work in adult education carried on through the Coady International Institute."

In the ceremony, Msgr. Smyth received the Indian name for "The Shining Sun" while Mrs. Glasgow was honored as "The Guide".

The work of the institute has begun to be closely tied to the future of the Canadian Indian in recent months with the completion of a course for Indians missionaries held at St. Albert, Alta., by Mr. Glasgow.

In August, Msgr. Smyth, institute director, will lead a team in conducting courses for missionaries at Lebret, Sask.

The oldtimer remembers when the housewife had to haul the wash water from the well — but she didn't have to sit up nights figuring out how to meet the payments on the bucket.

Capper's Weekly

Asked Pope For Rain

EL DEXTHLI, Mexico (NC) — The chief of this drought-stricken Indian town has written to His Holiness Pope John XXIII asking him to pray for rain.

Baldomiro Hernandez said: "Holy Father Pope John XXIII, we have learned that you were a peasant like us. We greet you from our heart and hope you will help us with your prayers that it may rain in our lands and that we may plant and work."

"We also know that you wrote a letter asking all wealthy peoples to help our people, who are poor. Our Lord in Heaven will reward the American people who give us food, for all that they are doing for us."

"But we are asking for water to drink and irrigate our land so we can raise cattle and have meat to eat. Without water we cannot work."

"I am the representative of this district of El Dextthli and all of us send you our greetings. Bless us and pray to God for our Mexico, which is Christian."

Indians Return Gifts To California Donors

The Santo Domingo Pueblo Indians have sent back to California an unsolicited gift of 10,000 pounds of food, clothes and household goods with this note: "Give it to the starving California Indians."

The 2,000 Santo Domingos live on a small reservation near Albuquerque. They said they considered this charitable gesture an insult and entirely unnecessary.

Tribal leaders were puzzled and affronted when they read a description of their lot placed in a California paper by a couple who had visited their Pueblo. The article spoke of the hunger and despair of the Indians and said they hunted rabbits with clubs. It was this article which prompted the outpour of help.

"We are well taken care of by the Government," a tribal spokesman said. "Our children do not go hungry. We hunt rabbits with clubs in our traditional manner and because it is more humane than shooting them with a gun."

INDIAN RESERVES

(From p. 7, col. 2)

of economic and social conditions on the reserve.

In the past few years many community development programs have been launched on this or that reserve. These solve only a few difficulties, the number of staff required to include all reserves would be prohibitive and unrealistic, so a completely NEW solution must be sought in a revaluation and study of reserve living by Indian leaders and PROVINCIAL Parliaments.

ST. ALBERT, ALBERTA . . .

Cornerstone of the West

by Frank Dolphin
in "Our Family"

100 years ago a town destined to be the pioneer centre of Catholic life on the western prairies was founded just north of Edmonton.

Today, thousands of laymen still come to this town — St. Albert — for a two day "encounter with God"

The thundering hooves that pound through living rooms night after night the year round, as TV western heroes subdue their adversaries in 30 and 60-minute epics, are but a faint echo of the real life in the "wild west."

The Northwest Mounted Police had the situation so well controlled in the Canadian West, there was no need for Wyatt Earps and Marshal Dillons.

The real heroes were the men who came in obedience to the command of Christ, "teaching all nations." Progress rode in rumbling oxcarts through dust and mud, tracked on snow shoes across mountainous drifts. The missionaries, led by the Oblates of Mary Immaculate, built the foundation of the Church with the stones of hunger, thirst, cold, loneliness, misunderstanding, and every human trial that could beset a group of men.

One hundred years later, these priests and religious have not been forgotten. St. Albert was the centre of their zealous work for the souls and bodies of the Indians and Metis. During this year St. Albert has celebrated the centenary of its establishment.

It was New Year's day, 1861. Bishop Tache and Father Lacombe had stopped for a cup of tea on a hill overlooking the Sturgeon River Valley.

"What a magnificent sight," exclaimed the Bishop. He drove his walking stick into the snow and told Father Lacombe to establish a mission post, with the church to stand on the spot he had marked.

"We shall name this place in honor of your patron saint, St. Albert," Bishop Tache told him.

Father Lacombe returned with several Metis families to establish the new mission, four months later. Before the year's end, the number of families rose to twenty, the first grain had been har-

vested, and log cabins dotted the river bank. On top of Mission Hill stood a house for Father Lacombe, a barn, and a storehouse.

Once the ice slid from the Sturgeon River, the settlers consolidated and extended their beachhead in the wilderness. Father Lacombe organized the first "cart-trains" from Red River to transport much needed books, machinery, and furniture for the church, a distance of 900 miles.

There were other accomplishments in 1862. Under Father Lacombe's drive and direction, the first bridge west of the Great Lakes spanned the Sturgeon River; the first grist mill was set up in St. Albert; the first school for white people opened in Edmonton.

Grey Nuns Arrive

The following year, three Grey Nuns moved to St. Albert from Lac Ste. Anne with seven orphans. Their first convent was 2 storeys high. Its dimensions were 50 by 40 feet. It not only provided a shelter for the sisters, but became a school, and the first hospital and orphanage west of St. Boniface. This was the beginning of today's large institution that provides care for the aged, known as the "Youville Home".

Word spread rapidly of the Grey Nuns' success in treating the sick. Edmonton's first doctors would travel the nine miles to St. Albert over rough trails to visit their patients. The "Youville Asylum", as it was then called, led to the construction of the Edmonton General Hospital, which opened in 1895.

The school established by the Grey Nuns kept pace with their hospital. They taught Indian and Metis children the ways of the new civilization: religion, French, English, arithmetic. The girls learned what we call "home economics."

The children's progress was so rapid that school inspectors marvelled each time they visited St. Albert. The students' work won many first prizes at the young Edmonton Exhibition. The Grey Nuns and their eager students received international acclaim when two Indian girls, accompanied by Sister Malchelos, travelled to the Chicago Exposition. There they demonstrated their good education to the thousands of visitors.

By 1898, the first log convent had grown to a 900-acre farm. One hundred years later, 7 hospitals and 12 schools owe their

existence to the St. Albert pioneers.

Wandering Spirit

Father Lacombe spent only five years at St. Albert. His wandering spirit would not allow him to remain in a place which he said was becoming "too civilized." His one desire was to spread the message of the Gospel across the prairies. The nomadic bands of Indians must have been pleased to have Father Lacombe return to them. They called him, "The Noble Soul," and, "The man with a good heart."

Among his lengthy list of accomplishments in the west is the foundation of St. Paul de Cris, which is now Brosseau, Alberta. Father Lacombe also founded a

home in Midnapore, near Calgary, which bears his name. He found time to write several books in the Indian language. He designed a "Catholic ladder," a forerunner of modern teaching aids. Father Lacombe and Bishop Legal worked together to compile a Blackfoot dictionary and other books.

"The Legendary Blackrobe," as Sir William Van Horne called him, died in 1916. His body is entombed with those of Bishop Grandin and Father Leduc in the crypt of the St. Albert Church.

Apostle of the Plains

Father Lacombe's influence was great, but none was greater than that of Bishop Vital Grandin. He

(Concluded on p. 11)



A TOTEM POLE was erected recently at Churchill, Man., as a symbol of the pioneering spirit of the local Scouts and Guides. Rev. L. Lord, OMI, Churchill's parish priest and local Scout Commissioner did the carving which includes a bird (ideals), a bear (courage), a seal, an Indian and an Eskimo woman. In the background is Cariboo Hall, erected by Fr. Lord for the scouts.
(Perrin Photo)

ABOUT THE AUTHOR

News editor for the new CBC Edmonton station, CBXT, Frank Dolphin is also associate editor of the Western Catholic and a member of the National Executive of the Canadian Catholic Conference. He has been a contributor to OUR FAMILY on a number of previous occasions.

Cornerstone . . .

(Concluded from p. 10)

was the author of one of the Church's most colorful and inspiring chapters in North America, even though he had been told by his superiors in Paris that he must give up the idea of becoming a missionary because of a minor speech defect.

Seven words tell the story of his life. He made them the motto for his episcopal coat of arms. "God chooses the weak of this world." During his youth in France the rigorous discipline of the seminary often forced him to stop and rest. Years later, as he roamed his diocese which comprised Alberta, northern Saskatchewan, and the North West Territories, Bishop Grandin wrote:

"It is unbelievable how far one can still walk when he believes he cannot take another step." It is estimated that he walked more than 25,000 miles on snowshoes!

Bishop Grandin arrived in Western Canada in 1858 to work in the missions of the MacKenzie River. He reluctantly became the co-adjutor of the Bishop of St. Boniface, three years later. He was named the first bishop of St. Albert in 1872. Bishop Grandin brought several priests and brothers to St. Albert with him. They were greeted by the whole community, many of whom were on horseback. They arrived in the settlement amid musket-shots and the ringing of the only bell.

The work started immediately. Future priests began their studies in a minor seminary at St. Albert. The bishop opened the first industrial school in the west. Not only were Bishop Grandin and his missionaries attempting to make Christians of the Indians and Metis, but they worked equally hard to raise the material standards of their people. Governor Dallas of the Hudson's Bay Company wrote:

"See the thrifty way in which these missionaries make the most of everything, in spite of their

poverty. See how, with all our resources, and our hundreds of servants, our forts are falling into ruin, while these priests, who came into the country with nothing are performing wonders. Their houses spring up like trees growing bigger and better all the time."

Where there was injustice, Bishop Grandin fought to correct it. He warned the federal government of the discontent and unrest smouldering in the west. He predicted it would ignite if the land of the Metis was not safeguarded. The Riel Rebellion exploded across the prairies in 1885. Bishop Grandin did everything within his power to maintain peace. Had it not been for his courage, and that of his missionaries, and the other ministers, the entire white population might have been wiped out.

Bishop Grandin suffered unbelievable hardships from the cold, hunger, poverty and loneliness. He faced death many times on the trail, but death finally claimed him in his own house at St. Albert. His priests and brothers followed faithfully his example of sacrifice. By 1884 twelve of them had drowned, were murdered, or froze to death.

Despite the trials and hardships imposed by nature and man, Bishop Grandin left the foundation of a strong Church in Western Canada. This was the visible accomplishment when he died in 1902: an organized diocese, two seminaries, 30 parishes with priests, 25 missions, 31 elementary schools, 8 boarding schools, one industrial school, two orphanages, and 5 hospitals. Thirty years earlier there had been five missions with nine priests and a few lay brothers.

Preliminary proceedings for the beatification of Bishop Grandin began in 1930. A further step was taken in 1957 with the calling of a meeting in Rome.

New Missionary Work

Today, a modern suburban community is rising on the banks of the Sturgeon River. Once again it is attracting people who wish to live in the beautiful valley. Mission Hill, overlooking the town, is the final resting place of the Oblate Missionaries who gave their names to many Alberta towns.

Their job is completed. However, the missionary spirit of 1861 has not died; it has been transformed to meet the needs of the Church in the 20th Century. The Oblate Fathers work with thousands of laymen who come each year for an "encounter with God" during the two day retreats at Star of the North Retreat House. There they discover their true role as laymen in order to more fully obey the command of Christ, "to teach all nations."

The spirit of Bishop Grandin, Father Lacombe, and their priests and brothers, continues to radiate from St. Albert in 1961 to bring all men to Christ and Christ to all men.

Seminole Supply Palms to Churches

(In the Amerindian)

Since Christ rode into Jerusalem over 2,000 years ago, palms have been a Christian symbol of special significance.

The method of celebrating Palm Sunday differs with the varying denominations, but on the Sunday before Easter every church will be decked with palm branches, or will make use of them in some fashion.

Most of the 600,000 palm branches required for church observances across the country will come from the northern shore of Lake Okeechobee in Florida. The cutting is done by Seminole Indians who live in camps around the lake.

About 2½ months before Palm Sunday, Seminole families, from grandparents on down to the littlest toddler, go into the swamp hammocks and start cutting the buds, or "spikes" from the sabel palm. The trees grow wild and can be found only in Florida. Even California, which has many palms of its own, makes use of the Florida sabel, or cabbage, palm for church services.

The Seminoles wrap the spikes in bundles and deliver them to a dealer who is the major supplier of palms in the country. Most of the Indians have their own cars in

which to haul the palms, but in some cases a truck is sent to pick them up.

The bundled spikes are brought in just as they are cut, from 40 to 46 inches long. They are then processed and rewrapped for shipping. They can't be allowed to dry out, and neither can they be exposed to rain which ruins them. As soon as 30,000 spikes are wrapped, the load is put on a semi-refrigerated truck for shipment to church supply houses.

The Seminoles, especially those who live in the Brighton area, make considerable money cutting these palm spikes, perhaps as high as \$8,000 to \$10,000 a year.



An expert on witch doctors, Father James Norman, OMI, who serves the Zapotec Indians of southern Mexico, believes that not all witch doctors (curanderos) are bad. A native of New York City, the Oblate Father has been in southern Mexico since 1960 where his parish consists of 13,000 parishioners in 18 primitive villages. Father Norman says that in an area where there are no doctors, "good" witch doctors are able to knock out fevers, ease pain and relieve upset stomachs through the use of herbs. (NC Photos)

We urge our correspondents to send their reports, photographs, news items, regularly to:

The Editor, INDIAN RECORD,
207 - 276 Main St.
Winnipeg 1, Man.

Deadline for the next issue is
August 15.

The Kutenai Canoe

The Kutenai Indians of south-eastern British Columbia used a very distinctive type of canoe. It was made of pine or spruce bark, with projecting underwater bow and stern. This kind of craft has been found nowhere else in the world except in the Amur River valley of Asia.

The home of the Kutenai is a high plateau between the Selkirk Mountains and the Rockies, including the fertile areas of the Kootenay River and Kootenay Lake, and extending slightly over the Rockies into Alberta and south into the United States. It is believed that the tribe spread west from Alberta in prehistoric times, perhaps as a result of hostility with the Blackfoot. Today in Canada there are between 400 and 500 Kutenai Indians.

INDIAN SAINT?

LIMA, Peru (NC) — Efforts to beatify Father Nicolas de Aillon, a Mechica Indian priest who lived in 17th century Lima, are being revived by a national committee devoted to his cause. The daily Expreso observed that this action would provide "a genuine representative in heaven of the native people of Latin America and of the entire world."

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FATHER PLAMONDON'S INSTRUMENTAL AND SINGING QUARTET has made two trips to the province of Quebec this year in order to raise funds for the newly erected Fort Alexander Indian reserve church, in Manitoba. The singing musicians are, l. to r., Angus Mann (guitar, accordion, drums), Fr. A. Plamondon, OMI, (violin, mandolin), Norbert Guimont (guitar) and Richard (Pee Wee) Courchene (guitar).

"Lady Oblates" Assigned to Northernmost Arctic Mission

EDMONTON (CCC) — Two Oblate Missionaries of Mary Immaculate, or "Lady Oblates" as members of the secular institute are commonly known, have been assigned to work at the Oblate Arctic mission of Holman Island, 200 miles north of Coppermine and the northernmost mission in the Mackenzie Vicariate.

They are Rita Valcourt of St. Boniface, Man., and Monique Piché of Gravelbourg, Sask.

Interviewed recently at their centre at 9906 - 102nd St. here, where she is stationed at present, Miss Valcourt said that both she and Miss Piché will be teaching school and doing social work among the 100 Eskimo families in the area. They will also do kitchen work and "act as general factotums" to Rev. Henry Tardy, OMI, missionary at Holman Island.

Last summer the girls received a preview of their work when they spent two months at the Holman Island mission. They were flown in by the well-known Arctic mission pilot, Rev. William

Money is like knowledge — the more you have of it the less you need to talk about it.

Leising, OMI, author of "Arctic Wings."

Learn Eskimo

During their two-month stay, Father Tardy gave them daily lessons in the Eskimo language. Miss Valcourt, who is already reasonably articulate in the language, nonetheless confessed that she found it very difficult to learn. "I think it might have helped me better if I had known Latin," she said.

The CWL at Annunciation parish in Edmonton have "adopted" Miss Valcourt and her Holman Island mission project. They recently organized a shower to help provide some of the many needs the girls will have in establishing a new mission centre and school for their Institute.

The two Oblates will be leaving for their new assignment some time in early summer.

SCION OF REBELLION LEADER CANADA'S VETERAN'S MINISTER

ST. BONIFACE, Man. (NC) — Roger Teillet, 50, Canada's Minister of Veterans' Affairs in the new cabinet of Prime Minister Lester Pearson, is a veteran of World War II, a leader of the French Canadian residents of Manitoba, a Catholic school trustee and member of the Knights of Columbus.

His father, Camille Teillet, a retired market gardener who came to Canada from France in 1904, died last month. His mother, the late Sarah Riel, was a niece of Louis Riel, the Metis leader in the North West Rebellion of 1885 who was executed and buried in the St. Boniface Cathedral churchyard.

Roger Teillet was born at St. Vital and is the first person of Metis ancestry to have been named a Federal cabinet minister. His riding adjoins that of Provencher, which elected Louis Riel to Parliament. The same year Parliament

to Canada in 1884 to lead a protest against the Canadian government's indifference to their grievances. The North West Rebellion developed. The Metis were defeated and Riel convicted of treason.



The Hon. Roger Teillet

Furniture Factory On Reservation

by CANON E. W. SCOTT
in Rupert's Land News

Many of the homes of Indian people are, by white standards quite inadequately furnished. They lack many of the things we take for granted — sufficient beds, chairs, tables, cupboards.

As the Indian Affairs Department helps the people get better houses they still face the problem of furnishing these houses on subsistence incomes. Furniture donated by Anglicans in Winnipeg is taken to the reserves and sold for reasonable amounts to cover the cost of transportation, and also to make a contribution to the cost of new buildings on the reserves.

It is generally agreed by the people and by those working with them that the furniture is much more appreciated when it is paid for and this is the plan that is being followed in the diocese of Rupert's Land.

On the Peguis Indian Reserve steps are presently under way to establish a small furniture business where some of the men are being trained to build furniture. They have presently built the following articles: kitchen stools, living room stools, hostess chairs, play-house furniture, dolls furniture, day-niters, clothes racks, etc. It is hoped that a small business can soon be established which will provide steady employment for a few men, and also help the people to gradually improve their living conditions.

expelled Riel from the House of Commons, and in 1875 he was banished from the country for five years as an outlaw.

Invited by settlers he returned

Isaac Beaulieu Edits "Thunderbird"

The North American Indian Club of Toronto has appointed Isaac Beaulieu editor of their newly established publication "Thunderbird."

The news letter, published by the club, will be a monthly publication.

Mr. Beaulieu, executive secretary of the Indian-Eskimo Association of Canada, says it will fulfil a need that exists in the urban life of the Indians: a form of expression between themselves and the people living in the reserves.

The staff of the paper is composed entirely of persons of Indian background, and all editorial writing is done by Indian people. Articles are invited from non-Indian people, so that we can share their views in the hopes of creating a better understanding of each other.

Mr. Wilfred Pelletier, Club President, is associated editor; he is a member of Wikwemikong Band (Adawa), Manitoulin Island. Mr. Beaulieu (Saulteaux) is from Sandy Bay Indian Reserve, Manitoba.

Subscriptions to the Paper at \$1.00 a year may be sent to the Editor, Suite 209, 3 Glenburn Ave., Toronto 16.